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THE

VOCATION AND MINISTRY

OF

CHURCH MEMBERS

CONSIDERED IN A REPORT ON THE

BEST MODE OF WORKING A PARISH.

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"O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them."

"Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully."

"Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded, through Jesus Christ our Lord."—*Book of Common Prayer.*

INTRODUCTION.

THE following Report was made to the Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, at its session in 1865. As its practical suggestions are based on experience, it has been thought desirable to give the Report a wider circulation than it can have if published only in the Journal of the Convention. During a discussion on another subject, evidence was presented of the inadequacy of the ordinary routine of Church services to benefit savingly a class of men that includes the great majority of our people. A case was cited of a church that was located in a district of Philadelphia inhabited chiefly by working people, with a special design to benefit men whose lot is labor. This parish has been actively worked in the customary manner, for twenty-eight years; it has a commodious church building with seats at a moderate rent, a large congregation, and a most zealous and popular minister. A thorough examination of the lists both of communicants and stated worshippers, revealed the startling fact that the register

comprised no *men* who could be classed as laborers, journey-men mechanics, or manufacturers, depending solely upon their wages for support.

Annual Reports from other parishes, located in manufacturing districts around the city, give no evidences of growth where the ordinary routine of services is solely relied on to reach working people, although the ministers are, in some cases, effective preachers. In one parish, in many respects unfavorably located, the system recommended in the following Report has been partially pursued for five years, during which time the confirmations have averaged ninety a year, and the Bible classes now comprise nearly two hundred working-men. The following is an abstract from a sermon just preached by the Rector of that parish:

“The instrumentalities brought to bear upon this parish have, by God’s blessing, made it among the largest in the land. The average size of parishes in Pennsylvania does not much exceed one hundred families. In cities, between two and three hundred is the general limit, even for the wealthiest churches. The communicants usually range from fifty to one hundred outside of the cities, and from two hundred to four hundred within them. In this parish there are about seven hundred families, representing a population of some three thousand eight hundred souls, and six hundred and fifty communicants. It is quite evident, that no clergyman, with the duty of three or four weekly sermons upon him and the other ordinary labors of his office,

could engage in pastoral visiting from house to house to a sufficient extent in a parish of this size. The system which has been developed among us, and carried on only by the constant fidelity of those who have entered upon it, has proved surprisingly successful. Over five thousand three hundred visits were made last year by one Lay-Committee. Only with this kind of instrumentality could such a work as ours be done. Seven hundred families, under the ordinary arrangement, would need the machinery of three churches, with all the costly apparatus pertaining thereto. But, with Lay-visiting, we find, as it has been fully demonstrated elsewhere, that a single minister can govern and superintend the whole charge, make proper preparation for the pulpit, and attend to all his duties in a manner to produce the best results. I think the statement which the goodness of God permits me to make this year, as in other years, ought to satisfy all that this is probably the best plan which could be devised for the growth of a congregation, not only in numbers, but in oneness of spirit. In my estimation this system is one which is daily proving itself to be of God. The Sunday schools and Bible classes number one thousand and fourteen members and fifty-one teachers. There are five night schools with nearly two hundred scholars. About fifty attend the day school. The Mothers' Meeting has three hundred and twenty members, under the care of twelve ladies. In this association, very little has been expended in almsgiving, whilst \$1272 48 have been paid into the clothing

club, and \$2639 05 deposited during the year for safe keeping."

Here is evidence that a parish minister can, by a change of system allowed by the Canons and Rubrics and cordially sanctioned by the Bishops of this Diocese, add three-fold to his efficiency, without an undue expenditure of strength, or any increase in the cost of conducting the parish. And, what is still more important, it is also shown that this church can savingly reach a class of men hitherto neglected by her, and in so doing impart great spiritual benefit to intelligent Christians, many of whom have been driven from her Communion by a yearning for work that she has been slow to afford them. Her Laity have higher powers than those of any other Christian body, extending even to a veto in every legislative enactment by her Bishops or other Clergy.

The Laity are thus co-ordinate with the Clergy in determining the doctrines of Christ and establishing the discipline and worship of the Church; and as their vocation and ministry extends to every class of Church work not reserved exclusively for the Clergy, they must be stirred up to its performance.

The vital importance of this subject warrants the republication of an article on Church work in large cities extracted from the April number of the *American Church Quarterly Review*.

REPORT OF THE COMMITTEE

ON THE

BEST MODE OF WORKING A PARISH.

THE Committee appointed at the last Annual Convention, to consider and report on the Best Mode of Working a Parish, with special reference to the Charge of the Assistant Bishop of the Diocese, respectfully report :

That our Parish organizations thoroughly accord with Republican Institutions, inducing harmonious action between Minister and people, and allowing both, full liberty for the exercise of their respective functions, under proper mutual restraints. But our parishes hitherto have not manifested, nor even apprehended, their powers. Bishop Stevens, in his Primary Charge, says: "We have not yet set in operation the full working power of an organized Christianity. We have not yet made use of the agencies and instrumentalities which should be subsidised by our Holy Catholic Church. The religion of Jesus Christ is a vast remedial system, made up of many mighty forces, and containing in itself capacities of adaptation and adjustment to every phase of the world's progress, and to every necessity of individual life. These mighty

forces are to some extent dormant; and they must be awakened into action, and the outlying field around the Church must be tilled by all the agencies God has placed in our power. To develop these inner forces, and to cultivate this outer field, is the bounden duty of this age and this Church."

This duty devolves on our Parishes. The mode of fulfilling it assumes vast importance.

In England the best mode of working a Parish is receiving thorough consideration, already resulting in evident improvements, which illustrate the peculiar fitness of the Church to draw in all sorts and conditions of men, and through her teaching and liturgical system to edify and bind them together in Christian fellowship.

In this country, of late years, attention has often been called to the subject by individual clergymen and laymen. Reports of great value on special departments of Parish work have been published. And our Assistant Bishop, in the Charge just quoted, has given to the whole theme of "The Undeveloped Powers of the Church" a full and masterly treatment.

Had these papers been read and pondered by all our clergy and laity, and their principles adopted and acted on, the work of your Committee had been superfluous.

But while in a few Parishes, the newly awakened interest has already been followed by greatly improved modes of parochial work—which their increased efficiency and success have abundantly justified—we cannot be blind to the fact that very many are working in defective methods, inherited perhaps, or received from example, and fallen into without reflection: the clergy evoking little help from a laity who seem utterly unconscious that more is required of them than public worship and contributions; and content, themselves, to pursue their dull routine of duty, as if the world were

standing still, and no new instrumentalities, no extraordinary efforts, were necessary to bring the Gospel into vital contact with those who, from whatever causes, are wholly or partially estranged from it. There are grounds of the gravest apprehension for the future of our Church in the United States, where Providence has placed her in conditions and given her opportunities to win her greatest triumphs—if her people, both clergy and laity, do not soon rise to a more adequate conception of her mission and her needs, in a country like this, and in an age of such intense activity and engrossing worldliness. Your Committee will not hesitate—through fear of implying censure—to speak with becoming plainness, feeling that it were a grievous sin to do otherwise.

In order to the working of a Parish in the best manner, attention must be given to the following specific objects: providing religious instruction suited to all classes; conducting public worship, and training persons of every age and condition to unite in it intelligently and reverently; combining individuals socially, for the promotion of Christian fellowship; cultivating a true missionary spirit, by inducing each Church member to manifest an active interest in the salvation and edification of others; and extending a pastoral care over every member of the congregation. These five points embrace the whole subject before your Committee. Both precision and comprehensiveness will be given to their Report, by a separate consideration of each of these; noting existing defects, and offering remedial suggestions.

I. PROVIDING RELIGIOUS INSTRUCTION ADAPTED TO THE IMMATURE AS WELL AS TO THE MATURE MIND.

The Church is bound to give religious instruction to all within the Parish limits who are not connected with other

Christian bodies. Few of these can be reached by stated, authoritative preaching from the pulpit. And but a small proportion of those who are, will be led to seek the Saviour through this sole agency. Bishop Stevens, in speaking of "Sunday Sermons," says: "The effect produced by them is very small, unless enforced by direct, personal appeals to the individual conscience;" adding, that "the experience of nine-tenths of Christians will testify that more souls have been brought to Christ by the direct, personal appeals of pastors, than by public sermons of preachers."

The small effect of public preaching in this age, may be in part accounted for by the present general familiarity of our people with the Scriptures. But this is no adequate reason. It is obvious that SERMONS must be very defective. In the opinion of your Committee, they are too often wanting in that firm, vigorous grasp of the subjects of Revelation; in that insight of what is necessary to the circumstances, habits and mental condition of the hearers; in that aptness and suggestiveness of illustration; in that use of plain speech—the language in which men think, free from cant and technicalities; and in that constant variety, freshness and spiritual unction, which command the attention even of the unwilling, and carry irresistible conviction. It is, perhaps, doubtful whether ordinary preaching is better adapted to the educated mind than to the immature and illiterate. It is certain that the Gospel, as preached at present, does not command the attention we should naturally expect for it, from men even of high cultivation and estimable character. Is it not chiefly the fault of our mode of religious teaching, that the minds and hearts of *men*, of whatever class, are so seldom reached?

Those who are qualified to instruct successfully the intelligent and thoughtful, will generally be able to interest and bene-

fit the uneducated and the young, if duly impressed with their responsibility. But the fact that it has become the problem of the Church how to reach with the Gospel those whose lot in life is incessant toil, which leaves them neither time nor opportunity for mental improvement, proves that preaching is not what it was when from the lips of Christ and the Apostles the common people heard it gladly. Its failure in impressing the young, is illustrated by the prejudice against it acquired by almost every child. Most persons can remember the sense of painful constraint felt in their early years, during the delivery of a sermon, except on rare occasions, when something was said that a child could understand. There is as little warrant in reason as in Scripture, for compelling hearers to reach up to the mental level of the preacher. His instruction must be adapted to the capacities, and the habits of thought and feeling of his congregation, as ascertained by intimate parochial intercourse, and directed to the object, not only of arousing the conscience, but of guiding it; not only of producing repentance and true conversion, but also of inculcating thorough Scriptural knowledge; laying the foundation of a complete and vigorous faith, and developing a mature and healthful piety.

But suppose this were done; and both the public and house to house preaching of ministers were all that could be desired, there would still be a necessity for the employment of competent lay instructors. There should be in every Parish, not only the Infant and Sunday Schools, but Adult Bible Classes of communicants and non-communicants, on Sundays and on week-day evenings, in Church, Chapel and Cottage, taught by men and women of skill, ability and decided Christian character, under the close supervision of the Rector.

Seldom is the requisite care taken to secure teachers meet

for this office. Ministers who believe they were called by the Holy Ghost, were not commissioned to preach the Gospel till after a collegiate course or its equivalent, and two or three years of special theological study. Yet these same ministers often commission ignorant babes in Christ, or worse still, those who do not even profess to be Christians, without aptness, experience or special training, to impart Christian knowledge, and educate, spiritually, minds in a formative state, and therefore in their most sensitive condition. That such teachers should misdirect the minds looking to them for religious culture; that they should teach error—never perhaps to be unlearned—is inevitable. What a terrible mistake to intrust to such novices the great work of winning souls to Christ, and of Christian nurture! Let the minister or superintendent casually overhear the instruction in the various departments and classes of the Sunday School; or occasionally serve in the absence of a teacher, with a view of learning the character of the instruction given under his official sanction—let him then visit the public and private schools for secular learning, and witness the thorough discipline and careful training by which pupils are fitted for success in this life, and he will be appalled at the teaching for which he is responsible! Children are not slow in making this comparison. Nor is it strange if they estimate secular knowledge and training to be of first importance, although they are piously told that it is of comparatively little value.

An examination of the names of children (especially boys) on the records of our Sunday Schools, for the last twenty-five years, will, if it is compared with the list of communicants, either dishearten both minister and people, or incite them to search for and adopt some remedy.

The minister must realize that the obligation to instruct

the immature, rests upon him, as the representative of the Church, and the responsible head of the Parish; and that all the lay assistance he may obtain, will not exempt him from the duty of feeding the lambs, the working people and the poor. His public preaching must be of a character that will edify them, or they cannot, to any great extent, be incorporated into our Communion.

He must train himself for this work. He could not do this properly in the Theological School, by making addresses before professors for purposes of criticism, the effect of which, must have been to impair naturalness, adaptation and directness. He must accustom himself to speak without constraint to those whose character and habits of thought are known, and for whose salvation and edification he feels a real interest. Fortunately, every theological student and minister may acquire the ability to edify the young and ignorant, by visiting Infant and Sunday Schools, Public Institutions of Charity, the homes of working people, and by Cottage Lectures.

He will find it important to have one service each Sunday suited to the immature, and the more neglected classes. It is also desirable that he should revive the long disused practice of catechetical teaching, than which no mode is more effective, if rightly used, for opening the heart to truth and quickening religious thought. This is the Socratic method. It may be made even more interesting than preaching. A half hour, at least, on alternate Sunday afternoons might be devoted to it. These methods must be followed by personal, face to face, and heart to heart preaching to each hearer individually—in the street, the shop, the field, or wherever it is possible to find them. Persistence in the effort will win them to Christ, and train them in the holy ways of the Church.

Since lay instruction is absolutely necessary as a help to the

Minister, some systematic plan must be adopted for teaching and training lay people for this work, to be conducted by the Rector, or under his authority and direction. Weekly teachers' meetings for the study of the lesson, with special reference to adapting, illustrating and impressing it, are usually adopted in working Parishes, and might be universal. That they should be attended only by those who need them least, is generally the fault of the Minister or chief instructor. If he will feel his responsibility, and impart his own feeling to every teacher; if he will duly impress them with the importance and blessedness of the work, they will all rejoice in this instrumentality, by which to fit themselves to perform it beneficially to their pupils. A system of Normal Schools for the training of lay teachers will be inaugurated, when the Church is fully aroused to the importance of lay instruction. With the aid of teachers trained and qualified by himself, the Minister will be able to begin in the Infant School, and to carry on through all the other departments, a course of systematic teaching, thoroughly grounding the candidates for Confirmation in the principles of the Gospel, and leading them up to ripeness of Christian manhood.

The Minister, or some skilled person appointed by him on the rare occasions when he cannot personally attend to it, should at each session of the Sunday School briefly question the scholars, to quicken their attention, impress the truth, and to supplement the very imperfect instruction given in many classes.

A valuable accessory of Parochial instruction, especially for ignorant people, is a lending library of well selected books. Good books and tracts on Christian doctrine and practice, on Church principle and usage, should be put into the hands of all such persons as it is known, from previous intercourse

need and would use them properly. It is too late to ignore the value of the press. It is a fearful engine of power, as wielded by the abettors of every political and social theory. The Church should not be slow in heeding the lesson thus taught her.

Parish Schools are important in proportion to the neglect of religious culture in the Public School, and the preparedness of the Church with which they are connected to incorporate the children there taught into her Communion. The general desire for education in this country, makes night schools for children and adults who labor during the day extremely valuable, not only as a means of instruction, but also of reaching their hearts, determining their habits, and drawing them to the Church and the Saviour.

II. CONDUCTING PUBLIC WORSHIP, AND TRAINING PERSONS OF EVERY AGE AND CONDITION TO UNITE IN IT INTELLIGENTLY AND REVERENTLY.

The Protestant Episcopal Church wisely decreed, as from the beginning, that her stated public worship should be liturgical; for reverence in prayer and purity in doctrine can thus, and perhaps only thus, be so effectually instilled into the minds and hearts of the great body of our people as to be permanent. The full value of the Book of Common Prayer in this intensely active young Republic, where irreverence is a national vice and precedents are lightly esteemed, can only be duly estimated by examining the present condition of such Christian bodies as are beyond its restraining influence.

In proportion to the increase of general intelligence, will be the decrease of the popular prejudice against a liturgical service, growing out of the superstitious belief that even the words of prayer should be supernaturally suggested. This

prejudice has been thoroughly eradicated from the minds of thousands of our brave soldiers, who in camps and hospitals have learned the excellencies of the Prayer Book. In consequence of this enlightening process, ever more and more rapid, our Church is already enabled to reach working and poor people more effectively than ever before. It is, therefore, especially incumbent upon the Church at this time, to consider carefully and to remove the faults on our part, which stand in the way of the widest extension of her usefulness.

Familiarity with the Prayer Book, and an intelligent appreciation of its value, are essential to those who use it, that they may worship in Spirit and in Truth. To the reproach of our clergy, even our own people have not, generally, any sufficient knowledge of its grounds in Scripture and History, and of its structure and spiritual meaning. It is, therefore, not surprising that no earnest effort is made to impart the knowledge to strangers and occasional attendants, that will induce and prepare them to become intelligent worshippers. If we could have plain, spirited, congregational singing, and full, hearty responses—the unmistakable utterances of fervent piety, warming all hearts, enkindling devotional feeling, prejudice would soon melt away, and intelligent use and love of the service would naturally follow. But this cannot be, so long as responsive worship is so faint and languid, and the “unseemly music” of professional choir singing, is so generally relied on for the exclusive rendering of public praise.

We should naturally think that the Sunday School would give a fit training for the worship of the Church. But the mistake will be seen, when it is observed to how great an extent chanting is neglected in Sunday Schools; how improper and unmeaning are tunes and hymns extensively in use; how irreverent is the manner of children, particularly in Mission

Schools, during singing and prayer, as if neither were addressed to the Deity; how generally, in short, the so-called devotional training is a hindrance to the enjoyment of the Church's worship, inducing depraved tastes, that lead eventually to a practical divorcement from Christianity. Disrespect towards God, as well as towards parents, acquired at an early age, is overcome with great difficulty. The Church must teach her little ones in God's House, to pray specifically and reverently, and to sing devotionally, if she would not continue to aid in weaning them from their Heavenly Father.

The devotions of the Sunday School should be regarded as an essential part of the religious training, and equally important with direct instruction. The majority of your Committee are of opinion, from long experience in the conduct of Sunday Schools, that the Prayer Book is, upon the whole, the best Sunday School Liturgy. Its Psalms and Hymns can be read responsively and chanted as spiritual songs. Those in metre, though needing revision and considerable additions, supply reasonable variety. Its various offices, with slight adaptation, afford the most appropriate prayers. The very great advantage of gaining an early practical knowledge of the Prayer Book, far outweighs any possible special benefits from the use of compilations.

It is of the utmost importance, however, that prayer should be made for specific objects, in which the little ones are first prepared to take a lively interest. The mind and heart will then be engaged; and the fervent prayers of faithful children will be effectual in drawing down rich blessings.

Chanting and singing should be systematically taught, as an important aid in worship. It should be reverent and church-like; and yet of that lively, spirited character in which children delight. It should be commenced in the

devotions of the Infant School, and continued through all departments.

These methods being followed, the passage into the Church scarcely involves a transition. Instead of finding its service irksome, as they would if mere spectators, children will thoroughly enjoy it, and thus experience no fatigue.

The Sunday School worship being a preparation for the profitable use of the Church service, all children should be trained to regular attendance in the House of God. On occasions of catechizing, their proper place is in front of the congregation and around the chancel. As the Church recognizes the family relation, and is intended to unite separate families and households in the great family of Christ, the divine order would be, that children should sit with their parents; servants with their masters; pupils with their teachers; people who have been won from habits of indifference, with those whose interest, sympathy and instruction have brought them to the Church. Thus all may be encouraged and directed in their worship.

It is not likely that the consciences of enlightened Christians can be satisfied much longer, by drawing a few of the needy or indolent to our service by alms or patronage. Your Committee are satisfied that it is expedient to have at least one Free Missionary Service on each Sunday, at which our liturgical system shall be strictly conformed to; and all the various lay assistants, and other intelligent Christians shall be present, for the cordial reception of those whom they visit or instruct. In country parishes the afternoon would probably be most convenient. If held in the morning at an early hour, a division of the morning service might be requisite. Such a service seems to be absolutely necessary to enable the Church successfully to reach and permanently to benefit the working classes.

Your Committee did not feel called upon by the Resolution under which they were appointed, to discuss at length so vexed a question as the Free Church System; but rather to suggest practicable modes of working Parishes under existing arrangements. When most of the worshippers in any congregation are stirred up to aid their Minister by giving personal service in winning souls to Christ, there will be a ripeness for the Free Church System, and its adoption will be natural and easy. Thus far, in many of the Free Church experiments, its beneficial effects have not been permanent, owing to the inadequate preparation for it. It will be safer, therefore, instead of hazarding so sudden and violent a change, first to try an intermediate plan, embracing, so far as may be, the advantages of each system.

III. COMBINING INDIVIDUALS SOCIALLY, FOR THE PROMOTION OF CHRISTIAN FELLOWSHIP.

It was the divine intention that most of our social needs should find their satisfaction in the family. But there are very few families in any rank of life, in which this intention can be fulfilled. The club, the saloon, the bar-room, and even worse resorts, claim the evenings of husbands and fathers; and the younger members of the household, precociously aping manhood, imitate their elders in the prevalent vices of drinking and swearing, in places and associations that foster a soul-destroying conviviality.

But even if all homes were worthy of the name—if the allurements of innocent pleasure and of intellectual and social gratification in every domestic circle, were strong enough to overcome the attractions of these resorts of sin, there would still be social cravings for which the family can make no adequate provision, on the satisfaction of which depends a consid-

erable part of human happiness. Since these were met in the Church under the Jewish dispensation, so in the organizing of the Christian Church the same object was prominent. The Church of Christ is a Divine Society for the union and fellowship of kindred hearts under the binding influence of holy affections. Hence the Creed defines it as the Communion of Saints. In the primitive ages, this feature of the Church was never lost sight of. There was an actual fellowship of all classes of Christians, which was too real and intimate to be disturbed by worldly distinctions. But in the modern Church, we have lost in great measure this whole-souled Christian communion. In many of our Parishes social distinctions are so strongly marked as to expose us justly to St. James' indignant reprobation. Such distinctions may safely be left, so far as they are necessary in society, to be regulated by natural laws. Their only basis in this country is virtue and intelligence. The Church should therefore mark them but lightly, and so far as possible utterly disregard them.

Bishop Stevens says: "The social element is too much ignored in our dignified Church; yet it is a power used with great effect by some of the denominations, and should be evoked and employed more fully by ourselves." Unless we make this a special object, and undertake it with resolution and energy in Christ's name and strength, the binding force of Christianity will be sadly impaired; a practical belief in the Communion of Saints as of the essence of the Holy Catholic Church will cease among us; and independent working people will be driven into brotherhoods, where fellowship will be gained at the expense of religion.

In England this subject is receiving the deepest consideration of Bishops, Clergy and Laity, and many of the Parishes are already showing the good results of their discussions on

Social Science. In this country less attention has been given to it, though its claims cannot be less imperative. Formality between worshippers seems to be increasing. In large Parishes and dense populations it has become a fearful evil. It is already so great in large cities that many a Christian congregation is little more than an aggregation of strangers. If a timely check is not given to it, it will eventually chill into the torpor of death much of the life of our Christianity.

The social element is highly prized, and the good results of its cultivation are apparent in every well regulated Sunday School. But, unfortunately, a morbid appetite for social gratification is sometimes created, by unduly stimulating children with excursions, festivals, anniversaries, gifts and missionary exhibitions, although they may be good in themselves, if regulated and used in moderation. The consequence is, that at a later period, when school and Church restraints are more positive, and the pleasures of the world more attractive, these extravagant tastes not being provided for in the Church young persons leave it because it cannot amuse them, and seek their congenial home and cherished pleasures elsewhere.

Our Sunday Schools must not be allowed to call forth desires which it would be sinful to gratify. Healthful social enjoyments may be sanctified by being allied to religion, and made to minister to the culture of the heart. Even exhilarating and innocent amusements for young people who need them, may be safely encouraged, if they can be controlled and harmonized with Christianity in subserving the higher ends of the social affections. All the social power of the Church must be developed and made practically available, while she allows and sanctions every lawful source of pleasure. Thus will she be the better able to keep steadfast to her worship and communion all whom she trains from infancy.

The power of social influences in the Church is forcibly illustrated during the organization of new Parishes. Frequent meetings for prayer and work draw the Rector and his people very closely together. How attentive they are to strangers! How cordially do they welcome all who can help to fill their ranks, or to lighten the pecuniary burden! Surely, what has been so successfully tested for its financial advantages, may be continued for its spiritual benefits. Then there would be constant, healthful growth instead of stagnation; and material prosperity would not bring spiritual inefficiency.

There is no assignable limit to the socializing influence of the Christian Church, if the Minister is aided by persons of intelligence and good social position. Without such helpers he can effect but little.

Certain general principles for working may be agreed on; but the details must be specifically adapted to each Parish. In addition to the stated public services, in which the indifference to one another, so chilling to strangers, and particularly to the poor, must give place to the smile of recognition and other tokens of affectionate regard; combinations must be formed, embracing as many individuals as can be brought into cordial contact with their Rector and fellow worshippers. This is sometimes effected by meeting statedly at the house of the Minister. Meetings of every kind—as for Parish and Missionary purposes, for familiar instruction, for practice in congregational singing, are to be cherished for their incidental social advantages. Free Missionary services in the Church or Chapel, and meetings for prayer, may be made eminently social. But they will only be thoroughly effective when intelligent and cultivated Christians draw in the indifferent by the cords of love, and are always present to prove their common Christian brotherhood by joining with them in a hearty common worship.

Fairs, being highly social, are a popular expedient with the world. But the effect of such financial measures upon the spirituality of a Parish that resorts to them is very questionable.

IV. CULTIVATING A TRUE MISSIONARY SPIRIT, BY INDUCING EACH WORSHIPPER TO MANIFEST AN ACTIVE INTEREST IN THE SALVATION AND EDIFICATION OF OTHERS.

The great aim of Christianity is to plant in the human breast the principle of love to God, and to nourish it till it becomes a divine energy, moulding all the affections and desires, and resistlessly impelling the whole being. Its active exercise is the best evidence that other means of grace have been profitably used—nay, it is in itself the highest means of grace; for the most copious spiritual blessings are poured upon those who strive, even in the humblest spheres, to be co-workers with Christ. The Church is the school for Missionary training. Every member either is, or should be, striving to become an effective missionary. And it is upon the united labors of Christians, commissioned by the Holy Spirit, following the example of CHRIST, the first and greatest Missionary, that her success in the world is conditioned.

But the dearth of the Missionary Spirit in our Church is painfully apparent. She is ministering to-day to a mere fraction of the people. The subjects of her influence are almost exclusively of a class that comprises scarcely a third of the residents in even her best Parishes. Religious bodies, with very imperfect organizations, and with little of either cultivation or wealth in their members, far outstrip her in Missionary zeal. She is generally last in every new field. She must glean where others have gathered the harvest. This proves beyond question a fearful state of indifference and inefficiency in our clergy and influential laity, who should plan and lead,

enlisting the service of all, in constant, aggressive warfare against the kingdom of sin and Satan.

Your Committee are led to believe, as one of the chief causes of this defect, that we are not, as a Church, pressing home upon Christians generally, and particularly upon those possessing intelligence, wealth or high social position, the truth taught alike by Reason and Revelation, that these gifts of God heighten His claim for personal service; and that pecuniary contributions can in no wise purchase exemption from active duty. Bishop Stevens says: "The demand which Christ and His Church makes upon communicants, is to give their personal aid in teaching, or visiting, or exhorting, or working, or praying, or giving; and this duty should be clearly set before the people as the requirement of Almighty God." To enforce this duty is no small part of public and private preaching. It is for our public teachers and men of influence, to infuse life into the masses of our people, and then to direct its organic development. Organization, though never so perfect, will not *produce* life. The effect of organizing dead elements can be only mechanical. Life precedes and results in organization. This is the divine order in nature and in grace. The utter failure in the Missionary work of so many Parishes, is primarily from the want of LIFE. The Assistant Bishop places the responsibility mainly upon the clergy for *inspiring* as well as directing the operations of their Parishes. He says: "Every clergyman, with the aid of judicious advisers, should organize his Parish with special reference to the work in and around it. *He should call out all its working power, its giving power, its praying power.* He should provide appropriate work for each; overlooking none; drawing out the pence of the poor, as well as the pounds of the rich; using the services of the humble, as well as the exalted;

so that every one in the Parish *shall feel* that he or she has something to do; something to say; something to give; something to be accountable for to the Pastor and to God. *Such* organizations would quicken our Parishes into newness of life, and the united efforts of two hundred working Parishes, would make this Diocese a very 'Garden of the Lord.'" To accomplish this recommendation of the Bishop, it is specially necessary that the Minister should bring into exercise all of *his own* praying power, not only in the closet and on public occasions, but also separately with each worker, and with each individual who can be thus reached.

To produce a thorough Missionary spirit, its cultivation must be commenced in the younger members of the Church. In the Infant School, in Sunday School and Bible Classes, each being a kind of Missionary Society, there should be contributions according to the ability of every child, "on the first day of the week," that this Apostolic plan may the sooner become the normal order in our Parishes. But pride should never be appealed to for the increase of gifts. The effect is very injurious of over-stimulating children, by competition between classes or churches. The differences of station and opportunity should be kept in view; and all reprehensible means, to which children sometimes resort to secure money for the Sunday offerings, should be discountenanced.

The objects of the gifts of children should be clear, and well defined, and of a character to enlist a common interest, specifically prayed for and worked for so far as practicable. As showing piety at home is the best evidence of a healthful Christianity, so Christian Children must be trained to do good to persons within their reach, even before they can apprehend the principles that make such a duty imperative. A heart thus early trained possesses a zeal for Missionary effort

which, when gently touched, will yield money or personal service.

This natural and healthful training in Missionary work is particularly necessary for boys, who from their defective home education, the influence of their pursuits and associations, and their consequent development as they approach manhood, manifest more selfishness than girls. In early youth they are easily affected by the sight of suffering and depravity; and then they are quite as ready as girls for self-denial and loving effort in its removal. Let this disposition be cultivated, and the Missionary spirit, thus determining benevolent action, will result in the confirmed habit of labor and sacrifice for the good of others.

There are various Missionary labors in which young children can be employed. They can bring others to the Sunday School; call for those who attend irregularly; pray for the careless and sinful—being incited by the highest Christian motives, and not by rewards merely to increase the size of the school, in which case they often injure the cause by drawing scholars from other churches. They should be encouraged to aid their teachers in watching over the weak or sorely tempted; to pray for irreligious parents and friends; and to use all loving means to bring them to a Bible Class and to the public service. They will take great pleasure in prayerful and self-denying effort for the benefit of sufferers either in mind or body; and—suitable books being provided by Pastor or teacher—in reading to persons who are sick, blind or illiterate, and when skilled in music singing to them, God having evidently designed that His little ones should be “ministering children.” Quite young girls can be employed in teaching the less favored to sew, and also as under assistants in some of the Parish schools. Young lads can be used as help-

ers in night schools; in assisting strangers to find seats in Church at Missionary services; and by helping such as are ignorant of the service in the right use of the Prayer Book. If children are thus early brought to realize the pleasure springing from the exercise of a Christian spirit, they cannot so easily be deceived by the Evil One into the belief that there is no happiness in religion.

Persons of all ages and conditions, who may not have the time or the intelligence requisite for teaching, should be induced to pursue these Christian practices. The feeblest Christian possesses a latent power for Christian effort, that will grow healthfully and steadily as it is thus exercised. All who are confirmed should be set to work, while the heart is warm with the first realization of the Saviour's redeeming love, and alive to the call of duty. Confirmation in our Church is a lower Ordination. It confers the authority and is the seal of the gifts for a ministry of love, in behalf of those for whom Christ died. It is exceedingly important to secure at once the interest and co-operation of strangers; and to open for them opportunities of Christian usefulness, to which they may elsewhere have been accustomed. There are none indeed who have, or desire to have Christ's love in their hearts, for whom work cannot be provided in Sunday Schools, Bible Classes, Parish Schools, Night Schools, Mothers' Meetings, Cottage Lectures and Public Charities: visiting the poor and neglected; praying with the sick and sorrowing; and leading the impenitent to the Saviour.

There is scope in all our Parishes, situated as they are in the midst of large unevangelized, or partially evangelized populations, for all the Missionary earnestness that can be brought into exercise. The work is indeed very discouraging where no provision is made for the display of Christian cour-

tesy and cordial fellowship in a Service of *Common Prayer* for all classes; but it becomes a real pleasure to labor instantly, in season and out of season, to carry the Gospel into their homes and hearts, where there is at least one Free Missionary Service in which brethren of humble station may be welcomed, and made to feel that they have equal privileges.

Prayerful effort for the extension of Christ's kingdom will be incited by social meetings to disseminate information of the needs and successes in all missionary fields, whether in the Parish bounds, in adjoining districts, or among the heathen. Some Parishes have been very advantageously divided into small circles for combined prayer and effort, the Rector placing the little band under the care of one or more experienced Christians, and again subdividing them when the number increases beyond an assigned limit.

It is scarcely necessary to observe that the most ardent workers are always the most cheerful and liberal givers. On the other hand, when offerings of money, whether by children or adults, do not induce an active, prayerful interest in the salvation of their fellows, the great aim of such service is lost. Those who are mere contributors are sometimes the greatest self-deceivers.

V. EXTENDING A PASTORAL CARE OVER EACH MEMBER OF THE CONGREGATION.

The need of close pastoral oversight has been all along implied, but its great importance demands for it a brief, separate consideration. In the present state of the world, such oversight seems to be almost as necessary as parental watchfulness over the young. The meetness of the Pastor for his office of protecting and feeding the flock, is impossible without it, since it is essential both to his own spiritual life, and to furnish

him with suggestions for appropriate and effective sermons. This is seen in the fact that when army chaplains, in the field or in hospitals, have not been efficient Pastors, their preaching has been productive of little apparent benefit to men who represent our working classes. The watchful care and sympathy of a Pastor is indispensable in a congregation composed of intelligent people, who are exposed to fewer temptations, and on whom Christian influences are constantly operating. Its importance is increased many fold by the earnest endeavor to make the Gospel thoroughly effective with the young, the uneducated and the poor. The necessity for it increases in the ratio of the care of the Church for these; while the ability of the Pastor to render it, diminishes in the ratio of the density of population and the size of Church buildings. In the inadequacy of pastoral care which is thus becoming more apparent and inevitable, is perhaps the greatest obstacle to the healthful extension of the Church.

Bishop Stevens gives a fearful estimate of the number of communicants who relapse into the world, assigning as a prominent reason, that "they were insufficiently watched over and tended when once the vows of God were upon them." The difficulties in the way are obvious. Working people are of necessity irregular in their attendance at public worship. They are unable even to approximate to the fashionable style of dress which wealthy worshippers foolishly and sinfully adopt in the House of God. The fatigues and privations of the week of toil, lead them to appropriate the Sunday as a day of rest with their families, or of recreation, or sinful indulgence. If they are not visited at their homes, their excuses removed, their interest gained and kept alive, they fancy they are not cared for, and that the Church is no place for them and does not want them. Neglect becomes a habit. Hence estrangement from the Church, and finally alienation.

They are also compelled to make frequent changes of residence. Seldom do they, if communicants, take the letter of transference which is required by Canon, and should always be given. Neither do they make themselves known to Church people or Rector. They must be diligently sought out, and convinced that the Church, like her Head, is their best friend, "the same yesterday, to-day and forever," in her tender solicitude and watchful interest, else they may be lost to Christianity, through the engrossments of labor, the burdens of poverty, or the temptations of evil around them.

In the working classes there are many members of the Church of England and Ireland. There is hardly a Parish in which they are not represented, often in large numbers. Too many of them seem to have left their Church and their religion in their native home. They seldom come to know a clergyman, except when they desire baptism for their children or the funeral rites for their dead. It is easy to blame their indifference. But this does not exculpate the Church. Her children may forget her, but she must not forget them. It is more in accordance with her true character, more in the spirit of her Master, to seek and to save the lost, to bring home the wanderers, than simply to keep those who are already safely sheltered.

Most Pastors might accomplish much more than they do for the neglected classes, if they would give as much of their care and study to pastoral work as they do to pulpit preparation. It would surely seem as if a discreet and godly Pastor, actuated by a supreme love of souls, with only an average congregation, might put himself in such relations of intimacy with all who are, or ought to be his parishioners, as to win the hearts of the multitude, lead them to Christ, and bind them to the Church. With a small charge, such as falls

to the lot of many able ministers in the country, he might extend his influence to those living in neglect of Christian ordinances, in his immediate neighborhood and in adjoining villages, without reference to their religious preferences, and thus help to fulfil the great mission of Christianity.

But the Pastor is only a man. It were absurd to expect of him in person all that the exigencies of the Church require. Perhaps in no other department of work is it so necessary that he should have competent lay helpers. Laymen may do what is impossible to him, simply because they are laymen. Let chapels and clergy be multiplied to any extent; let the Diaconate be restored to its primitive functions—still there is a clear necessity of extending the subordinate functions of the Pastorate by means of trained lay agents.

The principle contended for is implied in the office of Sponsorship. The Church requires that for every child baptized there shall be three Sponsors, whose duty shall be to watch over it, to direct its religious education, and prepare it for the assumption of the Christian vows. But the sponsorial promise is often totally disregarded. Among the poor and uneducated, parents are frequently admitted, or friends who are unknown—perhaps are practical heathens; none of whom are ever at Church, except for the solemn mockery of making promises which they neither understand nor intend to fulfil! Many children among this class of people do not even know who their sponsors are. Nor is the state of things much better among many people of intelligence. Nothing is more necessary in the working of a Parish, than that the office of Sponsor should be made a reality. What an encouragement and help it would be to a Pastor, to know that for every child under his charge, two or three faithful Christians—besides the parents, on whom nature imposes the obligation—

were religiously responsible, and that they were doing their utmost, by prayer and oversight, to bring them, at the proper age, thoroughly prepared, to the Bishop, to be confirmed by him. Perhaps the best mode of securing watchful care and godly nurture for such children, would be through associated Christian men and women, trained by the Pastor to become, and to fulfil the duties of, Sponsors. The youth of the classes in view will rarely become communicants and well instructed Christians, unless in some way Sponsors can be found qualified and willing to do the pastoral work implied in their office.

The same principle of lay help in the pastoral work is accepted and acted on in reference to the children of the Sunday School. It is generally required of teachers that they should assist their Pastor in visiting and watching over the children of their respective classes. The same aid should be rendered by teachers of adult Bible Classes. And in the several districts of every Parish, judicious and faithful persons should afford the like assistance in caring for working people and their families, tending the sick, comforting the afflicted, and giving to all who can be brought to receive it, the benefits of a subordinate pastorate. In some Parishes this kind of lay effort has been attended with astonishing success.

Your Committee are confident that in all Parishes, even in those in which men willing and meet for this service are wanting, Christian women may be found, whose services, if called forth, animated and rightly directed, will be a "most efficient aid to the Pastor, in the work which most particularly belongs to him as a Pastor." Without further specification, they deem it sufficient to say that the value of such help has been most successfully tested under circumstances in no way peculiar, showing that every Pastor has it in his power to multiply

himself in the hands, and eyes, and loving hearts of those who are always first in labors and sacrifices which manifest their devotion to the Saviour.

May the time soon come when it shall be generally felt that to have working Parishes we must have *living* ones, in which the evidences of life are seen in all the manifold activities of parochial labor; and when the members of each Parish, made alive by the Holy Ghost, earnestly seek His aid to direct them to the best mode of working for the extension of the Church of Christ among all classes, and for the promotion of the glory of God.

In conclusion, your Committee present the following resolutions for the consideration of the Convention:

1. WHEREAS, It is the duty of the Christian Church to provide all the religious instruction that is needed outside of the family, and to adapt it to the public and private requirements of all sorts and conditions of men; therefore,

Resolved, That the Rector of each Parish is requested to instruct in person the young and the illiterate openly and statedly in Church, and to incite and train lay people to aid him in teaching those who cannot be sufficiently instructed by public preaching, or who are not within its reach, that the Church may convey the glad tidings of salvation to all within the bounds of the Parish.

2. WHEREAS, The members of our Churches and Sunday Schools do not manifest a becoming intelligence and reverence in public worship; therefore

Resolved, That it is earnestly enjoined upon each Parish Minister, to adopt such a system of training in reverential worship and in the intelligent use of our Liturgy, as may be necessary to prepare all worshippers, and especially children and strangers, to unite devotionally in the public prayers and praises of the Church.

3. WHEREAS, Christian Fellowship, or the Communion of Saints as it is termed in the Creed, should be the great characteristic of the Christian Church; therefore

Resolved, That the high importance and great necessity of cultivating the social element in the Church, is strongly urged upon both Minister and people, especially upon such Christians as are intrusted with intelligence, good social position and ample means.

- 4 WHEREAS, The manifestation of a Missionary spirit by the people, as

well as by the Minister, is the best evidence that the Church possesses the Spirit of Christ ; and an active, prayerful interest in the spiritual welfare of all persons within reach of a Christian's heart and voice, is the best means of its cultivation ; therefore

Resolved, That, in the opinion of this Convention, it is the duty of every Minister to designate some appropriate work for each member of the Church, and to urge its performance as the requirement of God, and the express provision of a Merciful Saviour, by which His love is to be cultivated in the human heart and thence extended to others.

5. WHEREAS, The widest extension of the pastoral functions of the Ministry is essential to the progress of the home Missionary work of the Church, and to the promotion of Christian steadfastness in all communicants ; therefore

Resolved, That each Pastor is urged to give as much time as is possible to the personal oversight of his flock, and to select men and women of honest report, full of the Holy Ghost and wisdom, to aid in such departments of pastoral supervision as he cannot personally attend to.

JOHN F. SPAULDING,

GEO. D. MILES,

WILLIAM WELSH,

JAMES M. AERTSEN,

F. RATCHFORD STARR.

CHURCH WORK IN LARGE CITIES.

CITIES embrace "all sorts and conditions of men;" thus they furnish the largest and most fitting field for the work of the Gospel and the Church. The Protestant Episcopal Church would seem to have all needful appliances for this work—an open Bible, an Apostolic Ministry, and Worship both reverent and comprehensive. How is it, then, that while she gathers the rich, the refined, and the *would-be-respectable*, she yet fails, in a great degree, to win those to whom Christ's personal ministry especially commended itself? The common people heard *Him* gladly; publicans and sinners resorted unto *Him*; *He* went forth to seek and to save them that were lost.

Of the independent working men, who with their families form much the most numerous element, what proportion habitually frequent our city Churches? Is not their absence an admitted, we had almost said an accepted, fact? In all of our large cities it is the same. In Charleston and Savannah, in Richmond and New Orleans, who has gathered in the servants, whether bond or free? In the country, on plantations where the master and his family worshipped with their dependents, where they assisted in teaching and watching over the sick and the whole, and acted out in various ways the principles of true Christian fellowship, our mission as dispensers of Christ's Grace has been more owned. But in cities, the laborer and his family to a great extent shun, as if by instinct, the services of the Church.

For the children of working people our Church has done much. In her Sunday and Parish Schools, in her Sewing and Night Schools, and by her Bible Classes, she has sown the precious seed. Yet how few, as they grow up, accept her as their spiritual mother! How many of the boys in these schools attend, as they become older, the worship, or join the Communion of the Church? Their voluntary presence in our public assemblies after they reach the age of sixteen—is it not the exception rather than the rule? Our people give money for the relief of indigence. Do they give, at all in the same proportion, their time, their active, loving sympathy, and help? And does not mere almsgiving operate, as from the nature of things it must, in impairing self-respect and self-help, inducing sloth and improvidence, and thus fostering the great sore of the body politic—*pauperism and crime*?

In too many of our Churches in cities and large towns, few *working people* frequent them, unless it be those who look for charity, or for employment and patronage, from their fellow worshippers. From such associates, and the imputations which they cause, the most independent and self-respecting among them naturally shrink. And if there is a trait in our laboring classes for which we should honor them, and which we should be slow to have impaired, it is their dread of dependence, their horror of being *pauperized*. In a young country like ours, where the means of subsistence are so ample and so easily compassed, if we find idleness, poverty and vice increasing, it must be because the remedial power of Christ's Gospel and Church has not been wisely or efficiently applied. Intemperance is often referred to as the great cause of such evils among working people; and to cut off dram shops and liquor dealing as its prolific source, is thought to be the one thing needful. But intemperance often has a deeper source. It is

not so much the love of liquor, as the love of companionship and recreation, that leads most men to indulgence. Let that companionship be supplied by the Brotherhood of Christ; let the Church, which is the Body, study the social needs and the physical and mental cravings of toil-worn men and women; let her supply the varying and manifold refreshment which their complex nature demands; and let all this be plied with loving, thoughtful, untiring sympathy, and we shall hear less of the fascination of the bottle or the ravages of the Drinking Saloon.

To those who think to excuse themselves from working in Christ's vineyard, by charging upon liquor venders all the censure, we say, examine at their work, or at their homes, men whose lot is labor. It will be found that although a very large majority are free from the vice of intemperance, yet very few of these sober men have been savingly reached by the Christian Church. Until she learns the Divine means of compelling these men to come to the marriage feast, it behooves her children to consider well their obligations to their less favored brethren.

Inasmuch, then, as there must be defects in our Church work, as carried on in large cities and among working people, it is our special object at this time to endeavor to discover and unfold them. God provides His Church with all needed truth and Grace. To His people, He leaves the selection and use of means and agents, by which such truth and Grace are to be brought to the hearts, and made influential over the lives of men. We assume the native depravity of human nature; but we suppose that such depravity indisposes the child, for example, to submit to the authority of its earthly parent, as well as of its Heavenly Father; and we presume also, that the same means which, in the earthly family, prove

successful or unsuccessful in winning affection and obedience will, in the Divine Household, the Church, not be attended by different results.

The use of intelligent instruction and suitable training, is admitted to be quite as requisite in the Church, to draw down the blessing of God upon the child, as it is in the family. Although parents have evident advantages over the Church, in the love naturally generated by the sensible dependence of their children upon them, and in their Divine authority to punish, yet they fail utterly in securing loving obedience, whenever they pursue the same course with their children that the Church does with the children of the laboring class. In a household, where children's tastes are consulted in the nursery, but where parents confine their intercourse to formal interviews, rarely reaching the mind and never the heart of their children, can God's Grace be fairly claimed to keep such boys under the parental roof, when they reach maturity or acquire independence? If they become prodigals, will they ever long to return to such a home? or, if their animal instincts drive them there through fear of starvation, will not the formal bearing of such unnatural parents, chill any determination they may have formed to ask forgiveness? The truth of this must be apparent to all. For we know that where even the loving child of affectionate parents is wholly in the wrong, a cold, unsympathizing manner manifested by its parents may check a penitential feeling, and make it impossible, without a miracle of Grace, for the child to ask forgiveness and sue for restoration. May we not, then, through the aid of these analogies, find some of the causes that have led many baptized children to drift far away from the moorings which God has provided, and finally to make shipwrecks of their souls?

1st. The first cause that we will specify, is the neglect, on the part of Ministers and Christian people, to teach the God-fathers and Godmothers, especially of the working classes, their duty; and to supervise them in the great and difficult task that they assume. Usually little instruction is given to them, except reading the Baptismal Service in the Church. Neither is it customary to make any record of their residence, so that they and their little ones may be watched over at their homes. In the working class, parents are usually the sponsors, and many of them visit the Church only on these Baptismal occasions, satisfying conscience with the bare performance of the sacred rite, and neglecting such means as God has promised to bless. Instead of committing their little ones to the Father, Son and Holy Ghost, they seem rather to have surrendered them to the world, the flesh and the devil. As they obtain by Baptism the right to claim from the Church a Christian burial for their children, even when they have grown up in the grossest violation of God's laws, so they seem to think, if they think at all, that by some magical influence the Baptismal rite is to work their salvation at last. By admitting it to Baptism, the Church seems, to the minds of many ignorant parents, to have assumed the responsibility of drawing down God's blessing on the soul of the child, even though it be not followed by careful instruction and nurture, and thus a duty that might otherwise press heavily upon the conscience is little accounted of. Frequently, too, even the fact of the Baptism is not communicated to the child, either the foreign born or the native, and they subsequently are obliged to write home to learn if they have been "Christened!" If any parents are thus lulled into a false security, and the Church is not fulfilling the promise, "when my father and my mother forsake me, then the Lord will take me up," surely there is a fearful defect that should be repaired.

2d. We find another defect, in the imperfect connection between the Sunday Schools and the Public Services of the Church. Infant Schools are popular with most children, and Sunday Schools and Bible Classes are measurably so, when love to the teacher is cultivated, and the social tastes of the children are satisfied. Usually, however, instead of Sunday Schools performing their office by preparing children to love the Church, a permanent dislike is rather produced, inasmuch as children are often made happy in the School, whilst they are constrained and unhappy in the Church at Public Worship. Parents are at great pains to accommodate their households to the requirements of children at their various ages, so the gardener cares tenderly and successfully for his delicate plants until they are acclimated. The Christian Church, however, in her Public Worship, inhumanly neglects the children of the working class; for they are usually forced on Sundays into lofts or corners, and compelled to silence during Services prepared mainly to suit the tastes of cultivated and refined adults. They are told, that the Minister is a shepherd whom Jesus has sent to feed and watch over His lambs and sheep; yet they do not feel the shepherd's care, either in the public teachings, or the scoldings that follow any restlessness on their part. They are told that they should attend Church from principle; yet is it not natural, that unless accompanied by parents, or by teachers whom they have learned to love, and when force is required to compel them to attend these public services, that a permanent dislike to the Church and its Ministers should thus be early formed? During a period of superstitious ignorance, God bore with a Church that treated His lambs so unnaturally, for men were then taught to rely on miraculous grace; but surely it is unpardonable now, when we see the Holy Spirit statedly working through means intelligently used.

3d. The power and range of the modern pulpit have been fully tested, especially in our large cities, where the most gifted preachers are to be found. Public preaching accomplishes much, very much, with a certain class; but the great majority of the people cannot be brought within its reach, by any appliances now in general use. When the farmer discovers that his field of over-ripe grain is beaten down and tangled, he does not abandon it, or yield to supineness. He meets the exigency promptly and intelligently, with means adapted to the end. As the modern labor-saving machine could not reach down to the fallen grain, he summons all the available force, without regard to age or sex; and these bending low to their work, with the aid of primitive sickles and the fingers of little gleaners, securely garner the precious grain. Shall the Church, by continuing to rely solely, or mainly, on the Pulpit and Liturgy, allow the laboring population in the large cities of this Republic to be ruined, merely because they will not voluntarily attend our public Services, when God has assured us that it is not His will that one of them should perish?

Much has been attempted for the benefit of this class of people; yet the result shows that there has been a defect, either in the radical principle on which these efforts were founded, or in the application. The moral and spiritual malady has continued to increase with alarming rapidity. Surely this could not have been the case, if appropriate means of Grace had been brought to bear on each individual; as the Holy Spirit is ever ready to bless such means, when prayerfully, intelligently and perseveringly used. Most of us satisfy our consciences for the present, by relying on the ordinary routine of public services; throwing upon God the responsibility of dispensing converting and sanctifying grace. Yet as Christi-

anity is now an established fact, man's agency is the rule, and a miraculous influence is the exception. A few persons, both Clerical and Lay, have, like Caleb and Joshua, spied out the land, and they assure us, by their own experience, that God is ready to work with Christian people, if they have faith to believe His promises. They report, that even men so hardened or besotted as to be insensible to appeals made by a merciful God through nature, providence and revelation, can yet be successfully reached, through human messengers of mercy; and that men evince deep gratitude for a tender and sympathizing interest in their spiritual welfare, as well as for acts of self-denying love performed in Christ's name.

Surely this is *the Missing Link*, by which the great mass of careless and sinful persons in our large cities are to be reached and drawn to Christ. In these times, God makes His last and strongest appeal (through the Atoning Sacrifice) to man's *gratitude*, an instinctive spring of love which he always possesses, and one that invariably bursts forth and flows freely when it is rightly reached. The most degraded man shows his divine original and his peculiar fitness, by the Holy Spirit's aid, to apprehend and profit by the humanized love of God; evincing, even in his deepest debasement, that he is capable of appreciating motives, and of tracing up to its source every act of loving kindness. As the Holy Spirit flows most freely through appropriate channels, so is the Church bound to use the human heart, when the emotional nature can only thus be awakened to realize the love of Christ.

An analogy may be found, in the similarity between growth in the vegetable kingdom, and the development of spiritual life in man. Both owe their vitalizing power, solely and unremittingly, to the gift of God, yet both are, ordinarily, equally dependent upon the intelligent use of means. As in

the tree, whose leaves have been nipped by the frost, destroyed by the worm, or stripped by the wind, there is a series of undeveloped buds reserved by God to perpetuate the vegetable kingdom; and as the lost leaves are by the affluence of God's providence replaced by these buds; so, in man, who has impaired, or even destroyed his first religious impressions, there still remain deep-seated germs of a higher life, that are rarely developed except by Divine power acting through some human instrumentality. The value of this human agency is further illustrated by plants whose powers of growth are so enfeebled that they are only perpetuated by placing slips in moist unnutritious sand, and when their delicate rootlets are formed, transplanting them into light vegetable mould with still richer soil beneath. The frail plant, by this tender care, becomes so thoroughly rooted and grounded in the underlying nutritious soil, that unsheltered it successfully contends with the elements, buds and blooms and brings its fruit to perfection. So it is with many men, who, from neglect or actual transgression, become so enfeebled in moral perceptions and capacities, that it seems impossible for them to apprehend spiritual truths, until their powers are awakened and drawn out, by acts of kindness, or the influence of sympathizing love. With this aid, they readily apprehend the human love of Jesus; and through it, reaching the Divine, they become firm in the Faith, and under such watchful care they also bear fruit by winning other souls to Christ. In such persons, gratitude to the agent almost invariably precedes the manifestation of any love to Jesus, Who stirred up and sent forth the man or woman to prepare the way for His entrance into the heart.

We have most reliable testimony from Clergymen and Lay workers, both male and female, that in their varied experience

in the dwellings of mechanics and other working people, as well as in the hovel, and in our Public Institutions, intelligent, persevering, prayerful, sympathizing, personal, Christian ministrations are almost invariably well received and abundantly blessed of God. Here is "the Missing Link." The Minister is welcomed to the house of the working man, when he calls as a brother seeking a brother's welfare; and when he is as affable as a layman is obliged to be, his visits are with few exceptions preferred. It is also becoming apparent to every observant Christian Philanthropist, that through the extension of the pastoral department of the Ministry alone, can we successfully reach the great majority of the people in our large cities. The character of our Liturgical system renders a great amount of private instruction and other personal ministrations necessary to draw working people to the Church; and ten times as much pastoral supervision is required to promote their Christian steadfastness, as is needed by educated persons whose surroundings are favorable to religion. A man, with four-fifths or nine-tenths of his associates exerting an hourly influence unfavorable to Christianity, is certainly in need of close pastoral supervision. Add to this, the disheartening effect of an occasional yielding to bad habits during moments of excitement; the jealousies and antipathies so prevalent among the uneducated; their occasional detention from Church through the need of suitable clothing; the jading effect of six days of toil, and the exactions of some housekeepers and other employers for Sunday work. These, with their frequent removals and constant hindrances, must satisfy every person familiar with the subject, that working men can only be retained in a living connection with the Church, by constant Christian oversight and human sympathy.

Women of the working class also require equal supervision;

as their home cares and duties induce carelessness and a neglect of public worship, even by intelligent and earnest Communicants, unless they are counselled, encouraged or stimulated by frequent visits from the Pastor or other mature Christians. In our large cities, also, very few manly, healthy, independent lads can be kept in Communion with the Church, without constant supervision by Pastor or teacher; as they are usually obliged to contend against the adverse influence and example of father, master, workfellow and playmate. And so, without constant Christian oversight, such young men are almost irresistibly drawn by their desire for pleasurable reaction from toil, into sensual gratifications which too often become a soul-destroying habit. As the population of our large cities becomes more dense, all these temptations will increase and grow more virulent. The Church, not exercising a mother's watchful care, has already allowed a host of young men and women to be led astray by the tempter; and unless some plan can be devised by which the habits of laboring people can be faithfully and affectionately watched over, observation and experience forbids us from expecting that many of them can be kept in communion with the Church, even when by training, affliction, or by personal solicitation, they are, for a season, induced to attend its public services.

We may not reasonably look for so great an increase in the number of Ministers as will enable them in person to enter fully upon this field, and to work it successfully. The increasing size of our city churches, the exacting demand for carefully prepared sermons, the multiform duties which are now laid upon our better class of clergy,—all this almost forbids us to hope that they can ever meet this call for constant parochial personal labor. We are fortunate in having, however, an incomparable parochial and Liturgical system, en-

abling the Church to extend indefinitely and safely its pastoral department, by the co-operation of Christian laymen and women. The divine authority of the Ministry being so generally acknowledged, there is little fear of any loss of its proper influence by the free use of lay co-operation in all things not reserved exclusively for the Minister. The clergy of the Church in this country have the highest claims for such aid, as the Laity already have their appropriate, Scriptural primitive place in the Councils of the Church. The greatest hindrance in developing the true missionary character of the Church, is that so many of our leading laymen stand aloof from the work that is enjoined by Christ upon all who love Him. Too often they manifest open or secret opposition to every effort to benefit the souls of working people by drawing them to the Church, although they are sometimes willing to contribute freely to supply the wants of their bodies, and perhaps to maintain a Chapel where they will not have any contact with them. It is a subject of profound gratitude to God that an improvement in this respect has already begun. There is an earnest inquiry on the part of Bishops, Clergy and Laity, how best to reach and draw into the family of Christ all sorts and conditions of men. When we become as ardent in inciting Christian people to aid in upholding and extending the Divine Government, as we are now in claiming support for a human government, surely personal service and means will not be withheld.

Instead of pursuing this train of remark further, it will be more profitable to present a sketch of the working system of the Church, as it may be carried on in city parishes.

We will suppose a minister remarkable rather for piety and practical common sense, than for extraordinary eloquence, called to a city parish. Before he accepted the call, he ob-

tained a conference with the representative men and women of the parish, securing from them their pledge for cordial co-operation by personal service. When he entered upon his duties, instead of publicly proclaiming what he meant to do, he sought private interviews with each person whom he thought likely to object to an extension of missionary work in the parish. Learning their views, he showed how far his coincided; and after praying with them, he, without referring to differences of opinion, enlisted each one in some duty that accorded best with his or her own inclinations. A special field of labor was assigned to each intelligent, mature Christian; the Rector at first accompanying them, for the double purpose of learning himself, and imparting instruction to them.

He determined to set no machinery in motion without thoroughly understanding its operations, that he might be able to guide and control it under all circumstances. A certain class of persons, who, from their peculiar views were unwilling to engage in any other work, he trained to be intelligent God-fathers and God-mothers for the children of the working class who were brought to Baptism. Through the aid of the Schools, they gained access to the houses, and loaned or read to parents books selected by the Rector, and instructed them in the Baptismal Service. This committee of sponsors watched over the children, brought them to the Parish and Sunday Schools, and aided the parents in their proper training, and when they removed their residence, induced them to connect themselves with some other parish.

A Sewing or Industrial School was established, in which poor girls were instructed each Saturday, and interested in the Church; and a number of young ladies here, as teachers, first learned the true way of doing good. Through this

agency, the Sunday School was abundantly supplied with both teachers and scholars, and the houses of the working people were cordially opened to Christian visitors. Although Parish Schools were established for the smaller children, and Night Schools for those who worked for maintenance, yet few of their parents could be drawn to either of the stated public Services. It was soon found necessary to adopt other means by which to reach the adults. With the assistance of an intelligent Christian woman, a week Night Meeting for mothers was organized; and by the gradual addition of other workers, it became a most effective auxiliary in reaching the hearts and homes of this neglected class, and drawing them steadily to Church.

The men and lads were with much difficulty drawn into classes by cultivated and sympathizing teachers. Still, from want of familiarity with the Service, and their dislike to the few free pews provided for them, they could rarely be induced to attend public worship. The Rector was also pained to find that the boys of the Sunday School were forced to attend Church, by the penalty of being dismissed from the School; and that their misbehavior during divine Service occasioned much annoyance to their teachers and to all in the vicinity of the Sunday School gallery. He soon became convinced that, unless parents and children could worship together, and take pleasure in the Services, neither permanency nor efficiency could be given to the missionary work of the parish. Although he knew that the full requirements of the Gospel could only be met by the abandonment of the system of renting pews, yet his practical common sense enabled him to perceive that the supporters of the Church were far from being prepared for such a change.

Having stated his difficulties privately to those who would

otherwise have been the chief objectors, his proposal for a division of the Morning Service was acceded to with much cordiality. After thorough visiting by all his co-workers, and training a large choir composed of adults and children of the working class, he opened the Church at nine o'clock for a free Service. Each Sunday School teacher was expected to be present with his or her class, and the morning session of the School was dispensed with. Every child having been trained to act as a missionary, many of their parents and older brothers and sisters were brought, who had not been in the habit of attending Church. This Service was commenced in the Chapel or Sunday School room, but as the congregation steadily grew, it was soon found necessary to hold it in the Church. At the close of the Service, a lending Library for adults was opened in an adjoining room, and the children were taken into the Sunday School room by their teachers to receive books, so as to leave the afternoon session of the School free from the customary annoyance produced by the library. The Second Service was held at eleven o'clock, when the pew-renters occupied their accustomed seats, and the Rector preached his carefully written sermon, the substance of which he had, in colloquial phrases, already given at the early Service. Sunday afternoon was chiefly occupied with Schools and Bible Classes, and during part of the year, all assembled in the Church for Evening Prayer. Through the rest of the season, the Church was opened at night, when provision was made for those who usually attended the early Service. Although the congregation was more than doubled, yet the minister was not overtaxed, as he found great relief in the assistance of his trained co-workers, who reported to him statedly and conferred with him freely.

Christians, whose gratitude to a Crucified Saviour had de-

creased, because it had not been allowed the appropriate exercise indicated in the Gospel, now grew in grace and in happiness by working for Christ. At first, very few *men* were willing to assist the Rector by giving personal service, owing, as they said, to their exhausting business labors, but really (as their minister afterward discovered) to the habit of self-indulgence caused by a defect in their early training; and, most of all, to a want of true love to Christ. The most valuable women did not volunteer for the work, their native diffidence holding them back, until by aid of simple, specific duties, they were induced to exercise powers which they were before unconscious of possessing. The Rector also established a training School, in which he instructed his co-workers in the principles of teaching and visiting.

With such varied and efficient ministrations, almost no case among the working classes was found "too hard for the Lord." Where the habit of self-indulgence had been formed, help from without was freely proffered; and thus the frail ones were stayed up until they acquired needed strength. As self-respect and self-support were encouraged, instead of dependence, and as the more fortunate of the working people were taught to assist the weak, Dorcas and other similar Societies were dispensed with. Brotherhoods and Sisterhoods were formed, to render mutual support in time of sickness, and all this bound the hearts of the people more and more closely to the Church.

The following extract from a private diary will form an appropriate conclusion to this Article. It is a simple story, but it beautifully illustrates the mode by which the Church can reach and win all sorts and conditions of men:

"Visiting one day in ——— Street, I stopped to talk to two men sitting on a doorstep. They were father and son; and I soon found

that they had children in our Sunday School. I talked a little about the children, and said I hoped to see the parents soon in Church with them. 'I rather think not,' was the reply of the younger; while the elder laughed and said, 'We have other things to do on Sundays; we have to work in the brick yards part of the day, and other things beside Church-going' It was very late, and I had to leave them, having first said that if they would allow me to come some Sunday and see them, I would be very glad. 'As you like about that.'

"The next Sunday I went. Both men were out. I went to the kitchen, and sat with H.'s wife, and inferred from what she said that H. had gone out to avoid me. One of the children came in and said, 'Father is on the doorstep.' I passed through the house and opened the front door immediately behind him. I confess my heart failed me when he looked coldly up and scarcely nodded his head. After a few words, I said, 'Why, H., you are not so hospitable as most of my friends in this neighborhood; you have not asked me to sit down.' 'Well, won't you sit down?' I smiled and said, 'Not on the doorstep.' 'Well, come in, then.' He came in, quite disarmed by my good nature, gave me the best chair, and was very civil. I talked of the weather and brick-making, interesting him by my questions as to the making of bricks, the kind of soil used, &c., &c.

"*This I think gave him a feeling of elevation*, for he learned that *I was ignorant of much that he knew*. Then I talked of the Sunday School, the regular attendance and good behavior of his children; then as to Church-going, why he did not go? 'I don't feel like it; don't care for it.' 'Do you never pray?' 'Never.' 'H., do you think you are living the life you ought to live?' 'Well, I am living as well as most of my neighbors; may be better than some; I am a moral man, and I take care of myself and my children.' 'Take care of your children by providing for them, you mean?' 'No, I make them do what is right; I send them to Sunday School, and I never allow them to go to bed without saying their prayers.' 'All right,' I said, 'I suppose you have no need to pray yourself? You have no sins to confess and ask forgiveness for, as they have?—nothing to thank God for, either?' 'Oh, I won't say that; but I don't bother myself about those things?' 'Do you think religion makes people happier in this world?' 'Oh, there is no doubt of that.' 'Do you think Jesus has ever invited you to come and give your heart to Him?' 'I don't know that He ever has.' 'Well, He invites you to-day by my mouth; 'Look unto me and be ye saved;' 'Come unto me all ye that labor,' &c., &c.

"He seemed more and more inclined to talk; while his little boy, three years old, who had stolen into the room, was nestling in his father's lap, and had his arms around his neck. 'You seem to love

that child much.' 'Yes, he is my only boy.' 'And he seems to love you.' 'I should think he did.' 'Well, H., how would you feel if, by and by, when he grows up, he should every day do what you told him not to do; try to injure you when he could; hear you abused without taking your part; and should pass days and weeks without speaking to you?'

"He drew the little one closer to his bosom, and with emotion said, 'I hope that time will never come—I should feel very badly.' I drew the lesson as closely as I could, trying to make him realize by this comparison his rebellion against his Heavenly Father, &c., &c. He said, 'Well, there is some truth in that; I may be better some time.' 'Now is the accepted time, now is the day of salvation.' When will you come to Church?'

"Well, I said at first that I would not promise to come; now I say I will not promise not to come.' He added, 'You have not had dinner yet; well, you must sit down with us. Wife (calling to her in the next room), is dinner most ready? The lady will eat with us.' I declined, saying if he would let me, I would come again.

"Do so any time; I will be glad to see you.' 'I will come some Sunday,' I said. 'Every Sunday, if you like; I will give you a welcome.'"